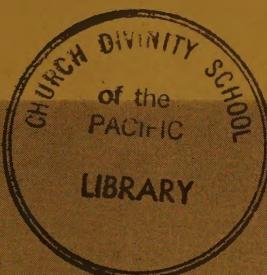


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## CHRISTIAN EDUCATION

# FINDINGS

FOR EVERY ADULT IN THE PROTESTANT EPISCOPAL CHURCH WHO IS RESPONSIBLE FOR THE EDUCATION OF CHILDREN, YOUTH, OR ADULTS

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## REPORT FROM THE FIELD

# An Overnight Conference for Ninth-Graders and Their Teachers

Last fall, in order to gain some experience for their field work as ninth-grade teachers, five seminarians from the Church Divinity School of the Pacific planned and held an overnight conference for the members of their classes. The conference was held at El Rancho del Obispo (the Bishop's Ranch) in the Diocese of California. Mr. Christopher Neely, one of the seminarians, describes their experiences.

\* \* \*

We were all rank amateurs in organizing and administering any kind of conference and wanted a chance to get some experience. We also wanted more time to get to know our pupils and for them to get better acquainted with each other. Our church school classes had only two things in common: they were in parishes in the San Francisco Bay area, and we were all using the Seabury Series ninth-grade course. Our parishes were quite dissimilar: one was a rural agricultural mission; another a metropolitan parish in a university setting; some were suburban churches. In one parish, the members of the class all went to the same high school, in another, no two students attended the same school.

At seminary, we were all members of a seminar led by the Rev. Max M. Pearse, Jr., Assistant Professor of Christian Education. In the beginning, we thought that the conference would be mostly for our edification, but we soon began to realize that such a laboratory condition couldn't last long. The needs of our classes and of individuals within them kept cropping up in our conversations about the conference.

In making actual plans for the conference, we wanted to involve as many people as possible; our pre-conference planning session included one elected delegate from each class in addition to the observers, Dr.

Pearse, and ourselves. This group met on a Saturday afternoon in one of the seminary living rooms to relax and talk. After some get-acquainted play, this question was put squarely to the teenagers, "What do you want out of the conference?" They were slow to realize that we really wanted them to speak up and that we sincerely wanted their help. Then they took hold. Two hours later we had our framework: the students wanted a session on their own problems, not the ones we thought they had. They wanted to see if the Old Testament could help them meet life, and they wanted to relax. Now the ball was back in our hands as technicians—we had to plan a conference within these bounds.

The seminarians met twice again with Dr. Pearse, drawing up schedules, assigning duties, splitting into two-man teams for the sessions, and planning final details. Some of us made a half-day trip to the conference grounds a week early, checking on electric outlets, ventilation, con-

dition of the swimming pool and sports equipment—everything we could foresee needing as we made a "dry run" of the conference. We feel that this preliminary dress rehearsal was a key point in the planning. How can you play football with a deflated ball?

### The Conference

Twenty-eight young people and eleven adults attended the conference itself. How was it? Here's how it seemed to another seminarian: "We tried to cram too much into the twenty-four hours we had available. Even though we put too much in the conference, it was what the youngsters had said they wanted—and they got it. This amounted to proof that when we asked for their comments, we intended to *listen and follow through*."

The preplanning session had contained such comments as "Let the adults decide the program; they usually do, anyway," and "Our rector and seminarian tell us to decide, but if it's not what they want, they change it." We had paid something to gain the students' confidence, but it was worth it.

The conference was a success. There is no doubt about it. Our classes have been more alive than any of us could have hoped for. I feel that our students have seen community and love in this conference; each of us saw progress and success. The word *church* has a different connotation to our classes now—even if it is only twice as large a concept as it was before.

### SCHEDULE

#### Friday

Registration and recreation .....	3:00— 6:30 P.M.
Family prayer in chapel, dinner .....	6:30— 7:30 P.M.
Get-acquainted session .....	7:30— 8:30 P.M.
Dancing, games .....	8:30— 9:45 P.M.
Snack break .....	9:45—10:00 P.M.
Movie .....	10:00—11:45 P.M.
Bed Check .....	12:00 P.M.

#### Saturday

Rise .....	7:00 A.M.
Eucharist .....	7:30 A.M.
Breakfast .....	8:15— 9:00 A.M.
Session #1—My Problems .....	9:00—11:00 A.M.
(Snack Break, 9:50)	
Swimming and games .....	11:00 A.M.—12:15 P.M.
Lunch and rest .....	12:30— 1:30 P.M.
Session #2—Relevance of the Old Testament .....	1:30— 2:30 P.M.
Bunk Cleanup .....	2:30— 3:00 P.M.
Swimming .....	3:00— 3:30 P.M.
Adjournment .....	4:00 P.M.

# The Holy Spirit Today



by Frank Potter  
All Saints Church, Pasadena, Calif.

IS THERE really a Holy Spirit? This may be the question underlying much of the discussion in our teacher training sessions and in recurrent criticisms of the Seabury Series. Looking at the traditional Christian doctrine of the Trinity, we seem to be of a mind that God created the world; that there was a time in history when God entered the world in the person of Jesus Christ. But are we willing to give prominence to the idea that our God is a Living God who may be found speaking to us in every moment of our lives, in everything that happens to us?

According to the New Testament, it is only because God speaks through the power of His Holy Spirit that such a thing as the Church exists. If this is so, and if *we*, you and I, are the Church whenever "two or three are gathered together" in Christ's Name, what is the most important observation to be made about a classroom in a church school or, for that matter, a family gathering in a Christian home? I would say it is that here is an opportunity for God the Holy Spirit to do His work through us, and for us to identify what goes on as having the hand of God in it. This means that the ordinary happenings of everyday life are the "raw material" through which and in which we come to know the Living God and find out what it means to do His will.

## *The Bible*

The Bible is a record of very ordinary and commonplace occurrences; it was precisely in this way

—through the events of everyday life—that God revealed Himself to men. The events of Hebrew history are not particularly remarkable in themselves. For example, the Exodus from Egypt might be described simply as a motley band of slaves running away from oppressive living conditions. But to Hebrew men of faith, particularly as later generations looked back at their origins as a nation, here was concrete evidence that a Living God was acting—choosing and sparing His people so that they might carry out His holy purpose.

In the New Testament, what (by worldly standards) is so remarkable about the life of Jesus as a man? He was born in a stable, worked as a carpenter, and died in the manner of a common thief at the age of thirty-three. But to His followers, Jesus was, indeed, extraordinary. He lived His life in complete obedience to His heavenly Father. This was enough to set Him off from other men, and yet—there was something else about this man Jesus. In knowing Him, His followers felt they knew God. Here again was God acting in history in a new way.

Finally, the followers of Jesus, that is to say the early Christian Church, believed that His life and death and resurrection had radically and irrevocably changed the whole course of world history. They felt they were living in a new age where the power of the God who came to earth in Christ was now available to all men everywhere through what they called the Holy Spirit—the Third Person of the Holy Trinity. Through the power of this same Holy Spirit, men might come to accept their full inheritance as children of God in each



The Holy Spirit speaks to each one individually . . .

succeeding generation until the last day of recorded time. This was, and is, the core of the Christian message, the GOOD NEWS.

Here the Bible leaves off. Does this mean that God has nothing more to say to mankind—to you and me? In a sense, yes. We may interpret the Bible as saying that the presence of God through His Holy Spirit in each succeeding moment of time must be found to be consistent with what God has already told us about Himself in the Bible. For the Episcopal Church, Christian faith has its ultimate authority in the message of the Bible. But in another sense, God is ever speaking anew to men just as He always has—through the events of everyday life. God says, "Behold, I am doing a new thing." God is always doing a new thing. We can understand this simply by telling the story of Jesus Christ. Here was a new thing without parallel or precedent, a new thing that continues to amaze and confound people everywhere, whether they believe as Christians or not.

#### **Our Difficulty in Believing**

What we are saying is this: we should expect to find God active in our daily life, even in new and

strange ways that we may not understand. That is, we should expect this if God is a Living God, if there really is a Holy Spirit. The difficulty is that we mortals are never willing to be satisfied until we can be absolutely certain about something, especially about something so essential and vital as religion. Confronted with the mystery of God's operation through His Holy Spirit, and shaken by the strange twists and turns which life takes in our own persons as well as on a national or international scale, we insist on being certain. In effect, we try to put God in a box and say, "Now, stay there."

I do this all the time, and my only consolation is that, as I read history, this same tendency has been going on for a long, long time. We find this even in the Bible. The age of the Old Testament prophets did not go on forever. After 500 B.C. the Old Testament has no record of men who were able to perceive the hand of God in everyday affairs and communicate their testimony in a way others could believe. Instead, Hebrew religion lost interest in the present and looked only to the past for guidance. The Hebrews wrote down what they remembered in a book, and they worshiped only the God who spoke through the pages of the book.

But then along came He who said, "I am the way, the truth, and the life," and so the old book was no longer adequate. After a while they wrote a new one in which they tried to recall what they remembered about Jesus. Through the next thousand years the members of the Church developed and refined their ideas about Jesus until they found that, lo and behold, they were worshiping not just the God found in a book but the God who had now been defined by long tradition of the Church.

So what happened? Martin Luther came along and challenged the right of the Church to dictate what men should believe about God; and so new life in the Spirit spread abroad in the world. Thus, two great branches of the Church came into being—Protestant and Roman Catholic—which continue to our day. We Episcopalians claim responsiveness to both traditions—with the Protestants we claim the privilege of opening our minds and hearts to the new leadings of the Holy Spirit, and with the Catholics we proclaim the unchanging message of God's gift through Christ.

This is, obviously, a much foreshortened view of God's word to man through history. We could cite countless instances of the tendency of Christians everywhere to deny the present reality of the Holy Spirit. Today I think this tendency is largely responsible for the phenomenal growth, the world over, of the Pentecostal type of sects. Though they are prone to excesses, they do indeed proclaim the Holy Spirit, and they have become, as *Life* magazine called them, a third force in religion. I think the reason is that traditional religion has neglected to open itself to new movements of the Holy Spirit in present-day affairs. The same sort of thing happened in the nineteenth century when Protestantism's neglect of spiritual healing made room for the influence of Christian Science—a force which has fortunately caused us to wake up and restudy and reapply that aspect of our heritage which proclaims

God's part in the healing of all ills, both physical and mental.

As the Rev. George B. Myers of Sewanee has said, "The only Christianity possible for us today is the Christianity of the Holy Spirit." There are signs that the Church is discovering this to be a true statement. The vitality of Church life, the re-examination by parishes of their function and purpose, the conversion of older men to the ordained ministry, the recognition of the role of the laity in the Church and the world, the Liturgical Movement, the renewal of missionary concern—these may be cited as proof.

I do not underestimate the awesomeness of the question which I am trying to set forth. Deliberately to look for the presence of God in every aspect and moment of daily life can be a terrifying prospect; yet I would say, most emphatically, it is the only prospect which affords us the opportunity of enjoying the "unsearchable riches" of the full Christian life. Our Lord said, "I came that they may have life, and have it abundantly." This is what we desire for ourselves and our children in church school.

### The Holy Spirit in the Classroom

Now, in the conviction that there is a Holy Spirit, let us examine what might go on in a church school classroom after the teacher and children have participated in a service of Morning Prayer. In this service a group of people gathered to do two things—to find out and be reminded *who God is* through hearing His word spoken in the opening sentences, psalm, lessons, absolution, etc; and, secondly, to bring to conscious consideration in God's presence our human needs, problems, and aspirations as expressed in our confession, prayers, praise, etc. In other words, Morning Prayer is an ordered representation in a special setting of what life ought to be like every other moment of the week. As Christians we are called to open ourselves to the Holy Spirit—to let a fourth dimension into our lives.

Specifically, in the classroom setting, we have the opportunity to bring into consideration the needs and concerns of the specific persons entrusted to our charge for this brief period. Our task is to see that these needs and concerns are met with the kind of love, acceptance, and understanding with which God meets us as we kneel before Him in worship. Nor need we fear that we are "playing God" with our children so long as we remind ourselves that everything which is good comes from God anyway. We are only instruments of His will.

In the classroom there are any number of ways children may be led to grow in experience of the Holy Spirit. First, the mere fact that we are meeting as a group following our worship suggests that the Holy Spirit is concerned with this class and will make His presence known. Second, the very fact of our physical presence as teachers Sunday after Sunday means that it is important *to us* to serve God, and this impression may register with the children without our even saying a word. Third, whenever we offer a prayer, read a Bible story, explain a part of the service, show a film-strip, we are thereby testifying to the reality of God

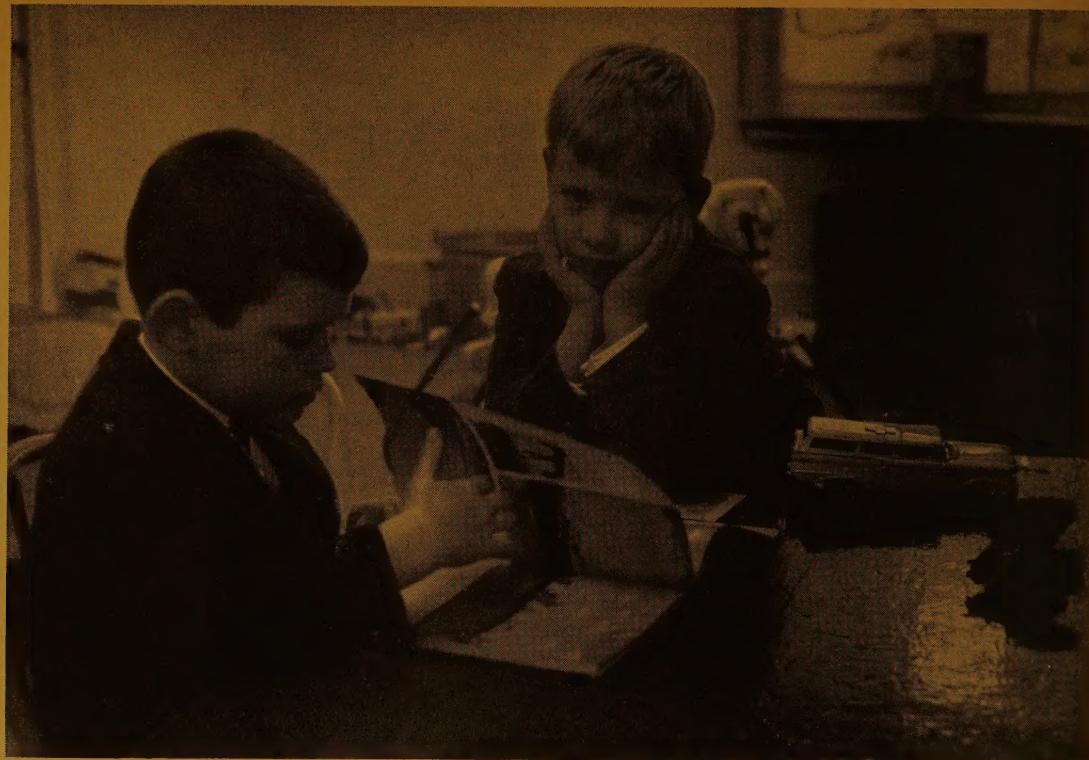
*for us* and are simultaneously pleading His presence with us. Fourth, whenever we speak a reassuring word, or help a child tie a shoe, or demand order so that a reticent child's opinion may be heard, we may be sure that our attitude will be remembered long after our words are forgotten, and that these impressions will be formative for a child's growing conception of *who God is*. Fifth, when a child finds it possible to express in a church school classroom—either in words or action—something of himself, his personality, needs, fears, or desires, and when he discovers thereby that the class (pupils as well as teacher) are interested in him to an extent he may not have known before, it is not too much to expect that his understanding of the range of God's concern will grow apace. Sixth (and here the instances may be as rare as they are cherished), whenever the unlovable child finds that *in this group* he is just a little bit more lovable than he thought he was, just think what this may do for the understanding of the whole class about the presence of the Holy Spirit among them.

### The One Who Acts

We have tried to suggest what may happen when the teacher is willing simply to be open to the possibility that there is a Holy Spirit. Actually, we can do no more than to remain open in our hearts and minds. The Holy Spirit Himself is the One who acts. His presence cannot be commanded. As Scripture reminds us, the Spirit is like the wind which blows where it wills. He cannot be forced or manipulated any more than our children can be forced to believe in God or to follow in His steps. We can help create the kind of conditions in which the Spirit may be heard; we can tell the history of the Holy Spirit as it is written in our Bibles and represented in the Book of Common Prayer. Here the teaching task ends. The rest is an individual matter for each child at every age, and he will respond as he grows in the life of the same Holy Spirit.



... but as we work with children in the classroom, we can help to open their hearts and minds to Him.



These boys think church school is important, but if their parents don't, how long will they be able to keep coming?

**It isn't enough to work with children.  
The Church needs to reach their parents, too.**

## A Family Affair

by **Dee H. Barrett**

FOR a long time the Christian Education Committee of Christ Church, Bronxville, N.Y., had been talking, talking, talking about one of our most worrisome problems, poor church school attendance. The vestry representative on the committee, an artist, always sits in the meeting sketching in a small notebook, looking up at just the proper moment to drawl a witty or concise comment. "Let's face it," he said, "we can think up a lot of reasons why people don't come. But there's just one. They don't think it matters . . . Maybe it doesn't."

As he expected, this drew a storm of protest. We had been working together for two years, meeting once a month, even through the summer, and doing

prodigious amounts of work in between. Our gadfly was deliberately provoking us, but when the first flurry of indignation died down, what he said was still echoing in our minds: "They don't think it matters . . . Maybe it doesn't."

We had thought we could be justifiably proud of our Christian education committee. The chairman, a layman, is a dedicated Christian and an educator by profession. The women of the church are represented, as well as the vestry and the church school guild. Two members of the clergy and the church school superintendent are regular members, and we have three additional "advisers." Each of us has at least one other job in the parish, but we all give the highest priority

o Christian education. What we were doing in the church school certainly mattered to us!

### Laying the Groundwork

It was two years ago that our committee began an organized assault on the many problems facing us. Christ Church was in the process of constructing a new building, and our committee was involved in developing a solid program to keep "business as usual during alterations." Then there was the need for an integrated, progressing curriculum—sufficiently standardized so that a teacher in any grade could find out what her new class had already learned and build on it, yet fluid enough for a living, growing relationship between teacher and pupils. We were concerned about obtaining and training good teachers, worried about good attendance at church school, bewildered by the problems of scheduling services and class periods.

For curriculum we finally decided we would use the Seabury Series as a foundation, supplementing it with specific informational goals appropriate to the lessons. With this frankly experimental mass of material to cling to, we started the year. During the succeeding two years, experiences with the classes were checked against the materials, and adjustments were made.

The teachers were given added enthusiasm by training sessions conducted by the curate each Sunday after church school (while fortunate late-risers were attending the eleven o'clock service). Teaching advisers (one for every three grades) were selected from among the most qualified teachers and were assigned to help in lesson planning and classroom technique. The committee prepared to print a brochure to be sent to the entire parish about the Christian education program. But there were still areas of the program that were far from satisfactory, and the problem of poor attendance or no attendance by parents at church was the one of most concern to us.

### Learning to Be Articulate

"They don't think it matters," said our gadfly. For each member of the committee, Christianity had become an indispensable ingredient of life. In all our work we had stressed the necessity of whole families worshiping together. We had done everything we could think of to make our church school adequate and attractive. The publicity had been good, and the clergy had been zealous in their calling. But still some of the people didn't think it mattered.

We liked to tell the story of one of our children who had objected to being kept away from church school, "Because," she protested to her mother, "it's important." In a way that child was saying something we adults were afraid to say, out loud, any place but in church: "I believe in Jesus Christ."

"You know," said one of our members wearily, "if we think this is important, we've got to go and say it ourselves. People expect the clergy to believe something, and anyway the clergy can't possibly get to everybody by themselves. We'll just have to take our courage in our hands and go talk to these people."

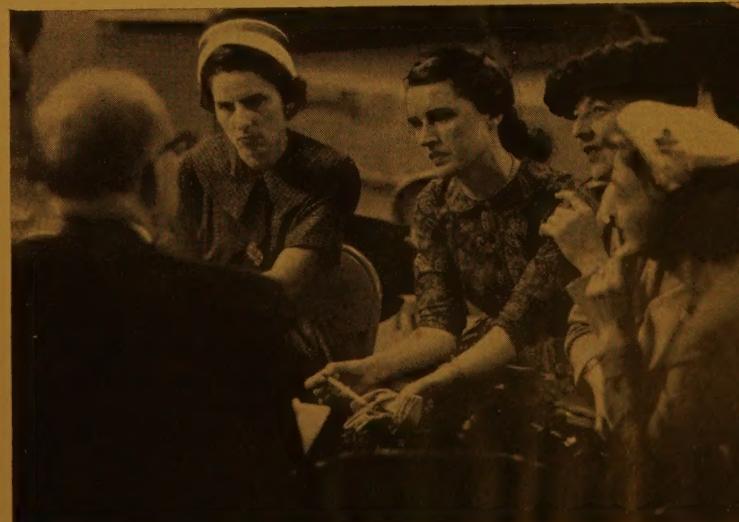
So it was agreed that we would prepare ourselves to visit our most reluctant church school families. We would need some special training, a few more people to help, and the willingness to speak about our faith. The plans were formed. We would hand-pick a group of twelve of our best-trained laymen to meet in May for a seminar led by a layman, and then in the fall we would call on the church school families who were most irregular in attendance.

### Spring Training

The seminar lasted for four Tuesday evenings. Dr. Robert Terwilliger's book *Receiving the Word of God* (Morehouse-Barlow Co., \$2.75) was required reading, beginning with the Epilogue about witnessing. Each of the four sessions was divided into two parts. For the first part of the evening the group was split in two, and we dealt with essential questions of our own faith, checking our answers against the assigned reading in the text and beating out a statement which expressed the belief of all. Then the two groups joined and compared statements.

Several points should be made here. The group was divided so that each of us, even the quieter and more diffident, would get a chance to say something, not only for what he might add, but for the practice of saying it. It should also be said that all of us had been hand-picked. And a final point: the layman leading the seminar always checked the discussions with the clergy between sessions to clear up any questions or to rectify errors.

During the four weeks of our seminar, we dealt with the following six major subjects during the first half of the evening: sin and grace, the Incarnation, the Church, the Eucharist, God's Kingdom and eternal life, and conversion and witness. That is obviously a tremendous burden of material, but we discussed it with conviction and as completely as possible. From the beginning, we had unanimously determined that we should be able to speak of these matters without embarrassment. By the time the training was over, we



You have to be able to say what you mean if you're going to convince other people.

## If parents in your parish don't think Christian education matters, then maybe you can train a group to explain its importance to them.

were able to articulate what before had been for some a rather hazy potpourri of beliefs.

The second part of each session dealt with the questions and remarks we might encounter during our calls. A few questions were written on the board each evening, and the entire group would take them one at a time and endeavor to answer or comment upon them. Here are a few. Try them yourself!

"I need Sunday as a day to relax." "Let the children decide about religion when they are grown." "I am not interested in going to church." "I don't want to hear about sin all the time. I think God is love." "It seems to me the Church's main responsibility is to teach children to be good, honest people." "I think Jesus was just a well-meaning man." "Christ Church is too 'high' (or 'low')." "If God forgives you every time you do something wrong, why bother to try to be good?" "I never feel anything when I go to church. I just don't seem to get anything out of it." "I got enough of church when I was a kid."

You can see that many of these comments are not entirely wrong; they are only a part of the truth. We tried to apply our theological understanding to the questions and build upon that part of the truth already there. No role-playing was arranged, but natural enthusiasm prompted one person or another to take up the role of devil's advocate if an answer was insufficient.

An important contribution which arose out of the group was a sensitiveness to the kind of attitude we should have in approaching people: Do not contradict directly; take people on from where they are. Do not condemn people; show sympathy from your own experiences of doubt or faith. Ask questions which will draw out inconsistencies rather than making statements about them. Leave people in a thoughtful and wondering mood rather than on the defensive.

The seminar ended with everyone's hopes high and the Christian education committee loath to think of the diminished enthusiasm caused by a summer between the seminar and the calling.

### Calling Begins

Early in September we came together again, and the names of thirty-two church school families were passed out to us. Since no one had more than two or three calls to make, we were asked to complete them within a period of ten days. Just before our call, every member of the parish received our new Christian education brochure in the mail, and we went armed with additional copies.

The thirty-two families selected for calls were those whose children were exceedingly irregular in attendance or not registered at all. Because we were working with the peripheral families of the parish, we knew that there might be little or no opportunity to

talk at any length or to show much result in terms of attendance.

Ten days later when we gathered to report, we found we had several experiences in common. The mailed brochure had been of great value in creating interest. Almost always we had been courteously, even gratefully, received. Few of us had been called upon to discuss religious belief in any depth. But all agreed we never could have managed the calling without the seminar; it prepared us to articulate our faith, allowing us to be confident and relaxed about our job and enthusiastic about the work of the church school and its teachers. Each caller seemed to feel that the families given him were still his responsibility, and each planned to follow up his calls with further checks or visits early in the spring.

For every story of an easy visit there was one of difficulty. We discovered anxious, troubled, and ill persons. One man complained that we never sang "Onward, Christian soldiers" in our parish, so you can imagine the caller's joy and surprise the next day when "her" family turned up in church and the music happened to include "Onward, Christian soldiers." "They think I'm a lot more influential than I am," she said with a grin. The father of one family was so full of self-condemnation and confusion that he was declared to be a "challenge to any Christian to test his own belief." While one caller was greeted with, "We're having a clam bake; come on up and have a drink," another found a home completely gutted by fire. No one in the neighborhood knew where the family had gone. "They must have heard I was coming," was the caller's rueful remark. Eventually twenty-eight families were visited.

### An Encouraging Beginning

It is perfectly obvious that our calling was only a part of a long period of hope, work, and experiment, and that no particular gains can be credited to a specific activity. The attendance results, for what they are worth, are as follows: Over-all enrollment including adults and children: for fall 1959—313; for fall 1960—424. In the 28 families visited there were 45 children; 3 were unable to attend, 15 did not register, but 27 did. Of the 27 registered, 18 have attended with better than 50 per cent regularity. Moreover, 10 parents have taken an active place in the Sunday educational program. These figures indicate that, in a naturally growing situation, our special calls provided approximately 35 per cent of the increase, which was more than we had dared hope for.

The work has just begun, but we feel encouraged by this beginning and hope that our experience may help others. The committee is offering similar training to a group of vestrymen who will be permanently responsible for the follow-up of our stewardship canvass.

# At Long Last . . .

## Unified Missionary Education

by Avis E. Harvey, Chairman  
Directors' Committee on Missionary Education

THE mission of the Church is one. In the Bible and in our Prayer Book we acknowledge "one Lord, one faith, one baptism, one God and Father of all." Pentecost dramatizes this undeniable and indisputable fact. Men of every race and nation and tongue heard "the wonderful works of God," and "they were all filled with the Holy Ghost."

For many years there has been wide complaint that the *mission* of the Church is often obscured by the multiple missionary *projects* undertaken in a single year. There has been a mounting demand that the Church adopt a unified missionary education program—letting one or two fields or areas (one domestic, one overseas) suffice in a given year to dramatize or illustrate the single world-wide mission. This would enable all age-groups to engage in study of the same field and to join in whatever missionary offerings were to be raised that year.

The National Council acted in 1959 and 1960 to meet this demand. It decided to name one theme annually around which a unified parish program can be designed. The theme provides for a full range of materials for different age-groups. National Council also suggests that the Church School Missionary offering be made a parish-wide opportunity for giving to advance work. "The Christian Mission in Latin American Countries" is the theme of the unified parish program for 1961–1962.

The world, so much better known to us than to earlier generations, is a place of revolution and turmoil, of little peace. What is the mission of the Church in today's world?

The mission of the Church continues to be what it has been through the ages: the communication of the Gospel. It is to bear witness to the love of God in Jesus Christ for all men to the end that each person may become more fully aware of this love and in his life bear witness to it.

The problem is how best to communicate the Gospel in today's world. Can the world still be seen by the Church in such terms as home and foreign missions? Who are the missionaries and what are their

functions? What do the terms *missions* and *missionaries* mean to the churches overseas? Is the Church still using a nineteenth-century image and pattern of work in the twentieth century?

The 1961–1962 unified parish program of missionary education will help each parish assess its present understanding of Christian mission and rethink the place of missionary education.

To do this, the rector is asked to select a group of persons to work with him from six to eight weeks to plan for the parish. A training guide, designed for use by this group, will be included in the May "Advance Information" clergy mailing, along with information about a portfolio of Latin American materials. With these, the committee will be able to determine their 1961–1962 parish program of missionary education.

The study of Latin America this year provides an opportunity for those who participate in the program to deepen their insights as people of God, to understand more fully that both they and persons of Latin America are called to a mission in their own communities, and that the mission is one, regardless of geographical location.

Bishop Lesslie Newbigin has said that the exciting task of finding out what the pattern for the Church's mission today should be "is a matter of fundamental theological thinking, of Bible study, and of discerning the signs of the times. Perhaps what we need above all—and only God can give it to us—is a vision, a symbol, a myth which will evoke from the ordinary Christian the response which God wants of us in our generation."



St. Luke's Church, São Paulo, Brazil.

# Those Three Months

by Martha C. Pray

Director of Christian Education

St. Matthew's Church, Evanston, Ill.

NOT everyone is away all summer! Although we all need a change of pace, we need not slow down to a ~~full~~ stop. Summertime deserves special attention. Here are some questions to ask yourselves as you plan for "those three months."

In our town, what is family life like in the summer? What is going on in the families in our parish?

What opportunities to learn are available for children and adults in our community?

What goes on during week ends in our town?

What have we had to "let slide" during the program year in the parish?

How can we utilize the out-of-doors—around the church and around the town—for Christian education purposes?

Are there mothers and fathers whose work "slack off" during the summer who might respond to a call to "dig in" on the work of the Church?

## Worship

Our duty is to worship God each Sunday, with summertime being no exception. Do our families realize that worship is for twelve months, even if church school classes are recessed for the summer? Worship, study, and fellowship are all part of Christian education. Here are some summer opportunities parishes and missions have offered to their families—some ways of doing things that may work where you live.

1. Hold one service for the whole congregation each Sunday, scheduled earlier than the traditional 11:00 A.M. hour.

2. Encourage families to come to the early service of Holy Communion. The weather is cooler, and more hours in the day are then free for family excursions.

3. Involve the whole congregation in learning new hymns and chants. Classes can work on these hymns, too, with tape recorders and other aids.

4. Schedule fathers and sons to usher together, and mothers and daughters to work on the altar guild.

5. Urge young people and their families, when they travel, to attend church wherever they are. If there is no Episcopal Church, suggest they visit



Away from home, but not away from worship.

another church and report later on their experience.

## The Church School

1. Recruit a special group of parents to care for the very little ones during the sermon. Most fathers enjoy sharing this delightful task.

2. Hold church school as usual, but under the leadership of couples especially recruited (and trained!) for the summer weeks.

3. Group-grading helps when you have a different group of children every Sunday. Plan each Sunday's work so that it is not too closely related to the one before or the one coming.

4. Use audio-visuals, such as the National Council missionary films or a good series on St. Paul, but plan carefully for their presentation and follow-up. Do not use good educational materials poorly: just to entertain children or to fill the time that their parents are listening to a sermon.

## Through the Week

1. Highlight the parish library during the summer weeks. Feature a book or two each week and have a good children's storyteller present on Sunday mornings to tell stories to whoever comes. Work at the job of circulating books for both children and adults.

2. Give extra emphasis to the study of the work of our Church in other lands. Asking people to help who have been in the countries you are studying will make the idea of "one Church in all the world" more real.

3. Hold an outdoor (or indoor) art show for two to three weeks. More adults and teenagers paint than you may realize. Mothers of children in church school are another source of paintings; you can be sure they have kept the best things their children have done during the year. Hang and display the pieces attractively. Hold a judging. Include a parish-wide outdoor supper. Work out a panel on "What makes a work of art religious?"

4. Start a short-term play-reading group in someone's back yard. Teenagers can either work with adults or read by themselves. If the latter, the two groups could come together to discuss the play. Suitable plays include:

*Murder in the Cathedral*, T. S. Eliot, 3 acts (Harcourt, Brace and Co., \$2.50)

*The Sign of Jonah*, Guenter Rutenborn, 9 scenes (Thomas Nelson & Sons, paper, \$1.00)

*The Cup of Trembling*, Elizabeth Berryhill, 2 long acts. (Not yet available, but to be published by The Seabury Press in 1962; will include a study guide.)

*The Glass Menagerie*, Tennessee Williams, 7 scenes (in *Six Great Modern Plays*, Dell LX-103, paper, \$.75)

5. Plan a week-end family camp for eight to ten families (or fewer). Morning Prayer on Sunday can be read by any one of the lay men and women present. Schedule Communion early enough so that your rector can get back for the service in the church.

6. Vacation church school is the best of all possible Christian education opportunities for the school-age child during the summer weeks. Try the new series with its undergirding resource book, *Weeks of Growth*, and its six-session guide for the training of teachers, *Vacation Church School Training Guide*. (See the reviews on page 19.) You can't miss with these new materials.

#### Purpose

The purpose of a summer Christian education program is for Christians to know who God is in their lives, and to gain strength and insight in responding to Him. In this regard, your summer program is no different from your winter program.

Summer activities can be appealing and renewing, when continuously checked out against the purpose of Christian education and when intelligently geared to the situation and needs of your parish and community. Write to the Children's Division, 28 Havemeyer Place, Greenwich, Conn., about your efforts and experiences, both the satisfying ones and the ones that don't quite come off!



Not everyone goes away in the summer!

# **Report on Confirmation Instruction for Adults**

*Unit of Evaluation questionnaire  
discloses wide variety of preparation*



What preparation did they have?

THIS past fall, at the request of the Adult Division, the Unit of Evaluation made a survey of adult confirmation instruction in the Episcopal Church. As in the case of the previous survey of confirmation preparation for children and youth, questionnaires were sent to one-tenth of the parochial clergy. Every effort was made to avoid duplication of the previous list, although we sought to insure that in each diocese congregations of all sizes were represented. Since there were no questions on "youth drop-out" or post-confirmation activities, the questionnaire was somewhat shorter. The "state of the Church," as exemplified by a majority of the 333 clergy responding, can be summarized thus:

The majority of our parish clergy meet their adult classes from eight to twelve times. They include seventeen- and eighteen-year-olds in the class but hesitate to include sixteen-year-olds. They do not make use of lay leadership at these sessions. Candidates are met for individual instruction on request and for "make-up," but not as a regular part of the program. The lecture method is the most prevalent form of instruction. Candidates are required to attend church services, read the Offices of Instruction, the service of Holy Communion, and at least one book or pamphlet. There is great variety in the assigned reading and also in recommended supplementary reading. Audio-visuals are not utilized, nor are specific new resources demanded.

If such a summary accurately represented the uniform practice of this Church, and if all Churchmen were satisfied with their present practice, there would properly be grave concern. But while the statements above hold true for over 50 per cent of those who responded to the questionnaire, and presumably for the Church at large, there are strong minorities who have adopted other significant procedures.

## **Number of Sessions**

Although 61 per cent of the parishes and missions polled meet from eight to twelve times only, 24 per

cent hold thirteen or more sessions, the maximum being thirty-five. This grouping is significantly larger than the parishes and missions where the class meets for only seven or fewer sessions. The extreme range in number of sessions points up the difficulty of preparing any closely structured guide that will correspond to the practice and meet the needs of a majority of the clergy.

## **Minimum Age Requirements**

There were significant findings from those who reported a minimum age requirement for their adult or senior class. Forty per cent of the clergy think of this as an "adult" class and set eighteen years as the minimum age for membership. The material they present presupposes greater intellectual and social maturity than would normally be expected of those who were not either high-school graduates or at least well into their senior year.

A strikingly different approach is taken by nearly a quarter of the clergy, who include fifteen-year-olds and some fourteen-year-olds and even younger children in their "senior" class along with their adult candidates. It is probably legitimate to infer that classes which include high-school freshmen (ninth-graders) are handled quite differently from those where the age requirement of eighteen or older prevails.

Over a fourth of the clergy did not list any minimum age requirement. The implication is that they assign borderline candidates to the junior or the senior class on the basis of capacity and degree of interest rather than by calendar age. The fact that parents are enrolled in a given class may also influence the assignment of borderline cases. It is therefore not possible to draw conclusions in statistical terms. But it appears that nearly half of the clergy place boys and girls who are in senior high school (grades 10 through 12) on the same basis as adults when it comes to prepara-

ion for Confirmation. The content and the method of instruction would then be expected to be applicable to his wide age-range.

### Lay Leadership

There is comparatively little use being made of lay leadership in this branch of adult instruction. Only one priest out of four stated that any sessions of his class had lay leadership, and then for only one or two sessions. In view of the canon making confirmation preparation a clerical responsibility, this is not surprising. Perhaps more significant is the fact that in 4 per cent of the parishes there is lay leadership for six or more sessions. These may be parishes where some lay person has led the class for many years, or where the class is broken up into smaller units, as recommended in the new course, *Journey in Faith*. (At the time of the survey, *Journey in Faith*, by Frederick and Barbara Wolf, was being used in mimeographed form only. Its wide acceptance since publication by the Seabury Press late in September, 1960, may well alter many of the findings of the survey which we are now reporting.)

### Methods of Instruction

The majority of clergy do not initiate sessions for individual instruction, but meet inquirers on request. However, 28 per cent of the clergy arrange for at least two meetings with each candidate.

Two-thirds of the clergy rely on lectures as the primary method of instruction, supplemented by question-and-answer periods, reports and discussion of assigned reading, filmstrips and slides, group attendance at services, and a variety of other methods. The process is reversed by one-fourth of the clergy, who assign reading and use discussion as the principal method.

### Reading Assignments

Some reading is assigned by all but 7 per cent of the clergy. Study of the Offices of Instruction is expected by 72 per cent, of the service of Holy Communion by 57 per cent. This should not be taken to imply that 43 per cent neglect this central service, however, for 46 per cent report that they use an instructed Eucharist.

Over three-quarters of the clergy, 77 per cent, assign books and/or pamphlets in addition to or in place of the Prayer Book and the Bible. Widest use is made of one or more volumes of *The Church's Teaching* (by 40 per cent of the clergy making assignments). Among these, most frequent reference is made to *The Faith of the Church*, followed by *Chapters in Church History* and *The Worship of the Church*.

Wide use is also made of G. P. Atwater's *The Episcopal Church: Its Message for Men of Today* and of Bishop Wilson's *Faith and Practice*, each by 17 per cent. Next in popularity come Lefford Haughwout's *Ways and Teachings of the Church* and J. B. Bernardin's *Introduction to the Episcopal Church*. One hundred and twenty other books or pamphlets were listed, but none by as many as 5 per cent of the 333

clergymen participating in the survey. There is great variety but little uniformity in what is believed to be helpful in confirmation instruction.

Clergy recommendations for private reading were also requested. This list was even longer and more varied. It, too, was headed by *The Church's Teaching, Faith and Practice*, and *The Episcopal Church: Its Message for Men of Today*. Four per cent of the clergy recommend the reading of the *Episcopalian*; 3 per cent recommend the *Living Church* and the reprint of the article in *Look* magazine, "What Is an Episcopalian?" Among pamphlets, Bishop Wilson's "Outlines" are the most popular.

Our survey indicates that by and large Episcopal clergymen are as adverse to the use of any basic guide for their confirmation course (other than the Offices of Instruction or the Catechism) as they are to the use of a canned sermon. Less than 20 per cent indicated that they follow any book or manual as a basic leader's guide. Hence, there is nothing to prevent them from revising last year's outline as they sense the needs and concerns of this year's class.

### Films, Filmstrips, and Slides

Audio-visuals do not yet take a position of any importance among the resources used for the adult confirmation classes. Less than one-third of the clergy include visual aids in their confirmation program. A slides set, *The Holy Eucharist* (Visualogues), is used by 6 per cent of the clergy reporting. The filmstrips *When We Go to Church: Morning Prayer* and *Holy Communion* (Evangelical Educational Society) and *Symbols of the Church* (Cathedral Films) are used to a lesser extent. Over thirty other aids are listed, but none is used in more than five of the parishes represented.

### Areas Without Satisfactory Resources

Church history is the principal area in which there is any demand for further resources. Doctrine (the sacraments, Christology, the Atonement, natural law) comes second. There were requests for simple explanations of the use and significance of Holy Scripture, of the apostolic succession and Church government, and of stewardship. A few clergy are asking for new audio-visuals and for a general manual, but most of the demand seems to be for pamphlets for quick, easy reading by the candidates. Yet none of these requests come from more than 5 per cent of the clergy; three-fourths of the respondents did not register a demand for any new resources.

This absence of widespread requests for new material is in sharp contrast to the survey of instruction and follow-up for children and youth, where two-thirds of the clergy registered a request of some sort. (See FINDINGS, October, 1960.)

A more detailed report, derived from the basic Adult Confirmation Class Study by the Rev. Ira A. England, has been mailed to participating clergymen who asked for it, and is available to anyone who requests it from the Unit of Evaluation, 28 Havemeyer Place, Greenwich, Conn.

# Teaching the Bible in Classroom and Church

by William Sydnor

## Trinity I, June 4, 1961

**POSSIBLE SUBJECT:** Trying to Be God  
**BASED ON:** Genesis 3 and the Collect  
Genesis 3, one of today's appointed lections, continues the course of readings started last Sunday. At Morning Prayer, I would retell the story just read as the First Lesson. In the classroom or at a Communion service, I would read it in an edited version (3:1-13, 23-24).

One starting point would be to ask, "Why do you suppose Eve wanted to eat fruit from a tree which had a sign on it saying, 'Stay away! Danger! Don't touch. Don't eat'?" Accept and discuss any answers you get from your young listeners. If it does not come from the children, I would add, "I think the reason Eve finally gave in to the serpent was because he said, 'You will be so smart you can be your own god.' Everyone wants to have his own way and not have anyone, not even God, boss him."

God made us to be His children and wants us to be happy in His love and in His service. But how easy it is to be a know-it-all, to want to be our own god because we think we know what is the best thing to do. As a consequence, we not only hurt ourselves, but others, as well.

Most of the time when a child thinks he knows better than his parents, he gets into trouble. And most of the time when God's children think they know better than their heavenly Father, they get into trouble, too.

The story about Adam's getting in trouble and blaming it on Eve, and Eve in turn blaming it on the serpent, is an old story, but it is really *about me*. For I am just like that. It is as though my middle name were Adam. I suspect that every one of us is just like Adam or Eve. So this ancient story is the story of our relations with our parents, our teachers, our heavenly Father.

## St. Barnabas, June 11, 1961

**POSSIBLE SUBJECT:** Brotherly Love  
**BASED ON:** The Barnabas story in Acts and the Gospel

In the early years of the Christian Church, there was a man named Joseph. Because of the wonderful way he helped and encouraged his fellow Christians, they soon began calling him Barnabas, which means "son of encouragement."

Many of the early Christians were very poor, but because they cared deeply about one another, they shared all they had with each other. Barnabas was one of the first rich Christians to do this. His example encouraged others to share unselfishly, too (Acts 4:32-37).

The next time we see Barnabas is right after something wonderful had happened: one of the fiercest enemies of the Christians, a man named Saul of Tarsus, had miraculously become a believer. Members of the Church, however, were afraid of him. ("Was this just a trick?" they wondered. Maybe Saul was trying to find out who the Christians were so he could have them arrested!) Saul was, no doubt, a little uneasy himself. How could he ever make friends with these people, some of whom he had actually thrown into jail?

Barnabas, the encourager, was not afraid. He went to Saul, became his friend, and even took him to Jerusalem and introduced him to the Church leaders (Acts 9:26-30). Later he got Saul to work with him. So it was not surprising that the Church chose Saul to go with Barnabas and preach to people in distant places (Acts 11:19-26; 13:1-3).

Today we thank God for this man whose life was so full of encouragement to others. Here is one who took seriously our Lord's words in today's Gospel, "This is my commandment, That ye love one another, as I have loved you."

## Trinity III, June 18, 1961

**POSSIBLE SUBJECT:** The Noah Story  
**BASED ON:** Genesis 6-9 and the Collect

One of the appointed Trinity II lections (omitted because St. Barnabas' Day fell on Sunday) is the beginning of the Noah story in Genesis 6. One of the lessons for today is the end of that story in Genesis 9. To read and comment on the end of the story without any reference to the beginning would make it almost unintelligible to many. I recommend reading an edited version of the whole story: 6:5-8, 13-14a, 17-19, 22; 7:17, 21, 23b; 8:14-17, 20-22; 9:9-10, 12-16. Practice is needed to read the story well, but the time and effort are well worth it.

I would be inclined to discuss the story with the children, letting them retell it. It may take a bit of diplomacy to extricate yourself from a bright, outgoing child who wants to tell the whole story. Listen intently for a sentence or two, then break in with a favorable comment, such as, "That's just the way I remember it," and turn to someone else with, "And then what happened?"

Here is how I would close: "Two things about this story stand out for me. The first is the contrast between those who displease God (6:5) and Noah (6:22). The second is that God made a promise to His people: He would be dependable and faithful in His merciful concern for them. The regular seasons are evidence of this. And the rainbow is, as it were, the divine signature on a heavenly document. It always reminds us of God's love."

The Collect for today might be thought of as the "Noah Collect." He was one who had a "hearty desire to pray" and who was "defended and comforted in all dangers."

## Trinity IV, June 25, 1961

**POSSIBLE SUBJECT:** Abraham's Call  
**BASED ON:** Genesis 12:1-9 and the Collect

All of us know what it is like to be called by our mother or big brother, or by our teacher or husband or wife,

when we are busy and don't want to stop what we are doing. Sometimes we pretend we don't hear them. Sometimes we respond, but we grumble.

Away back in the Bible is the story of a man named Abram or, as he was later called, Abraham. God said to Abram, "I want you to leave your home town, your friends, and your relatives and go to a distant land that I will show you, and I will make you the father of a great nation."

It took a lot of courage to start out on a journey like that. A New Testament writer thought of Abram as a man of great faith because he obeyed and "went out, not knowing where he was to go." (Heb. 11:8)

The Collect for today is addressed to God, who we believe is "the protector of all" that trust in Him. But, you say, it's hard to believe that God is your protector if some bully is always making life miserable for you. It's hard when everyone but you seems to get along all right in school. It's hard to believe that He cares and protects when something terrible happens: Daddy goes away for a very long time, perhaps forever; or you get hurt or sick and the doctor says you can never run again. There are lots of reasons why many of us find it hard to believe that God is the protector of all who trust in Him.

But Abram did believe that God can and does care for and protect His children who call upon Him. And we can believe it, too.

## Trinity V, July 2, 1961

POSSIBLE SUBJECT: Whose Team Are You On?

BASED ON: Genesis 17:1-8 and the Gospel

Youngsters often choose up teams when they play together. Sometimes we ask, "Who is on your team?" Sometimes, "Whose team are you on?" "Who is your leader?"

Abraham is a man who was chosen to play on God's team, and he accepted. God chose him; he did not choose God. The whole Bible is the story of God choosing people because He loves and cares about us. He chose Abraham. He chose Moses, and through him delivered the Israel-

ites from slavery in Egypt. He so loved the world that He sent His Son to deliver mankind from sin.

This is the story of the whole Bible. But this plan of God does not work out unless people accept and obey. Abraham accepted and obeyed. "I will make my covenant between me and you," said God to Abraham, and Abraham fell on his face and worshiped (17:1-3). (It was at this point, by the way, that God gave Abram his new name—Abraham.)

How easy it is to decide what one wants to do and then to try to get God on our team. "O God, help us win our game." "O God, help Mother see that I need a new bicycle." "O God, make me well so I can go to camp." The Bible is full of instances of people who try to get God on their side in an argument, in a war, in a family quarrel.

In the Gospel for today, professional fishermen say, "We know all about fishing. We have tried all night; conditions are not right." Jesus says to them, "Maybe so. But change, and let me be the boss. Do it my way rather than yours." They do, and the results are different. Peter realized that he had been trying to tell God what to do rather than listening. We all have to learn what Abraham and Peter learned.

## Trinity VI, July 9, 1961

POSSIBLE SUBJECT: God of Everyday Life

BASED ON: Genesis 18:1-16 and the Collect

This little incident in the Abraham saga rewards studying and practice in telling. Two ancient records are intertwined here, hence the confusion over whether there are three visitors or one. The point is that God visited Abraham. First, Abraham talks too much and the visitor talks very little. (The great are sparing with words.) Then the Lord knows Sarah's name and her thoughts without being told. Gradually it dawns on Sarah and Abraham that the Lord is their visitor; her fearfulness and his speechlessness are the result.

The artistry of the story cloaks profound truths about God. We see here the roots of some significant New Testament thoughts. Compare



St. Paul's Chapel, New York City

Hebrews 13:2 and St. Matthew 25:40 with this Abraham incident.

Another truth is that we sometimes think of God as being concerned with big things only—the storm (Ps. 29), the fire (Exod. 19:18), the earthquake (I Kings 19:11), war (Judg. 5). But God is also concerned with the common things of daily life. He is interested in the fact that a man and woman named Abraham and Sarah longed to have a child. He is concerned for the hungry, the sick, and the lonely, and the little things we do to help them (Matt. 25:37-40). The poet who wrote Psalm 113 knew this. The Lord who is "high above all nations" is also aware of our daily needs.

In the face of Sarah's doubting laughter the Lord asks, "Is anything too hard [or too wonderful] for the Lord?" (Gen. 18:14) God has prepared for all those who love Him things which surpass our imagining and which exceed all that we desire (Collect). Abraham can help us realize this.



A REVIEW OF

# Sing for Joy

A Songbook for Young Children

Compiled and edited by Norman and Margaret Mealy  
Illustrated by Karla Kuskin

*The Seabury Press, 1961. 144 pages. Curriculum edition (ready May 15), \$4.00; gift edition (fall publication), \$5.00*

The title of this long-awaited publication accurately conveys not only the pleasure children will experience whenever this book is used but also the feeling of parents and teachers when this gay treasury of melody is placed in their hands. For here, at last, is a book of songs for children to sing about God and His world *in words they can say and understand*. Here are songs that will help children think and feel, songs that will swell in their hearts and grow with their minds.

This new book is not intended to replace *The Hymnal 1940* but to supplement it. *Sing for Joy* is truly a book that will add meaning and beauty to worship and pleasure in singing in the home, the church school—even the family service. It should also be a welcome text in the parish day school.

One has only to read the Preface and Acknowledgments to have confidence in its worth. The many discerning clergymen, teachers, librarians, musicians, and the large group of cooperating lay people who have had a hand in its making give the finished product a seasoning even before it "goes to market." The undertaking had the approval and support

of the Joint Commission on Church Music.

Like the face of a little child, the appearance of the book has a direct appeal. The clean, bright illustrations of Karla Kuskin, the fresh clear look of each page, the almost teasing ring of the titles invite one to turn the pages and to try the simple lyrics. Once tried, the poetry makes a quick and happy union with the melody, and the songs seem to teach themselves. The delightful part of the music (and this with true intention) is that nearly anyone who has had a year or two of piano can play it without difficulty. Most of the songs can be sung easily without accompaniment. The editors urge parents and teachers to use other instruments as a change from piano and to invite experimentation and creativity. Auto-harp chords have been inserted in many places. As the editors say, "The most effective way to use music with children at home or at church is to enjoy it with them."

I like the Contents page! There in vignette is the complete book. Even the busiest church school teacher can find what is wanted with ease. The layout of the whole book is not only attractive but usable and coaxes perusing. There are one hundred and sixty songs divided into four main sections. Each song is marked to denote the age-group—nursery, kinder-

garten, primary—for which it is most suited.

One of the most valuable contributions of the compilers and editors is the section at the end, "The Use of Music with Young Children." These teaching techniques offer joyous new challenges to the experienced teacher and tempt the novice to try. They are not offered theoretically but with the convictions that have grown out of the editors' rich experience with their own children and as professional musicians.

The Rev. Norman Mealy is Assistant Professor of Church Music at the Church Divinity School of the Pacific, Berkeley, Calif. His wife, Margaret, was formerly Assistant Professor of Music at Skidmore College, Saratoga Springs, N.Y., and Lecturer in Christian Education at St. Margaret's House, Berkeley, Calif.

The annotations about the use of *The Hymnal 1940*, and the valuable suggestions about service music will be received with thanksgiving by the many people who have been struggling with mingled feelings in these areas. Where followed, these guides should do much to "lift up the hearts" of young worshipers. This is a book for a child to grow on.

Margaret W. Davis, Headmistress,  
Trinity Episcopal School,  
San Antonio, Tex.

# THE Seabury Series

Three new books are now available in the vacation church school series sponsored by the national Department of Christian Education and published by the Seabury Press. Episcopalians no longer have our good old excuse for not holding summer church school courses: "We have no adequate curriculum of our own." That rug has been pulled out from under us. The material now available (the three new books virtually complete the series) are not only adequate; they are excellent.

**In God We Trust, manual for teachers of younger juniors.** 64 pages, paper, \$1.90

In very concrete ways, this course helps eight- and nine-year-olds become open to trust—trust in God's love and trust of others. The manual shows the teacher how she can work with the whole idea of trust so that "being good" becomes something quite different from keeping a set of well-defined rules. Goodness is a law written in the heart, and it is this emphasis, so central to Christian education, which is beautifully developed in the course.

Teachers will be greatly helped by the organization of the manual, which groups class work into five "units" or plans. These are: The Hebrews Learn About Trust; The First and Great Commandment; How Can We Decide What Is Right?; Does God Love Us Even When We Are Bad?; and Discovering Our Neighbor. The resources suggested cogently support these topics. Teachers are given plenty of choices, with the happy result that freedom to plan is combined with down-to-earth support from the manual.

**Christians in Action, manual for teachers of older juniors.** 64 pages, paper, \$1.90

The purpose of *Christians in Action* is to "help ten- and eleven-year-olds reach out in love and concern to those around them." The course is the other side of the shining coin presented in

the alternate older junior book, *Thine Own Child*. It is very clear from the manual that the goals of the course are intended to be measured in terms of *impact*, not of material covered. And this, indeed, should be our goal in all Christian education. If only we can keep this point clear as we work with children, the frustrations that grow out of our feeling that we must "get through the course" will be greatly reduced.

*Christians in Action* is also divided into units of work. This time there are three: Churches in Our Community; Your Life and Mine; and The Early Church in Action.

Both courses have instructions on advance planning as well as help in making essential day-by-day adaptations. Both balance the content ingredient with the relationship ingredient. Both take into account the life of the class, the capacity of children to love, and their need to be loved. Threaded together with these elements is the opportunity to learn about love in the lives of other Christians. The classroom is a place where an experience of Christian community can take place. *Christians in Action* and *In God We Trust* make this very clear. They are solid contributions to Christian education.

**Vacation Church School Training Guide.** 93 pages, paper, \$2.00

The training guide is a welcome gift for those of us who have struggled to train vacation school teachers. I have high praise for it for I used it experimentally last summer and have seen it work. The guide is organized as a series of six sessions to be held weekly, daily, or over a week end. Session One asks the teacher to familiarize herself with the course she will be teaching and helps her plan class sessions. Subsequent sessions present: Observing, Adults and the Course Areas, Children and the Course Areas, The Teaching Task, and a Creative Activities Workshop. These titles

give accurate clues to the content of the guide. Teachers are trained in the methods they will use themselves when meeting a group of children in a classroom. The training takes the teacher where she will need to go in order to see what she needs to see. It involves her in the very experiences and understandings she hopes will become the experiences and understandings of the children.

The guide is well-stocked with open-ended stories, suggestions for role-plays, films, opinion blanks, and creative activities, all of which are closely geared to the learning experience desired. A very helpful five-page supplement on discipline is realistic in recognizing what may occur, but helpful in pointing out ways to keep discipline problems from arising.

I would add two suggestions for training sessions to those given in the guide. First, ask each teacher to read her manual all the way through before the training sessions end. (The present plan asks somewhat less than this.) Second, I would urge that teachers be given opportunities during the training period to clarify questions about their manuals. (This is not now built into any particular session of the guide.)

Also, I want to underline the teacher's need for a leisurely and satisfying time with creative activities. It takes more time than one thinks to become comfortable in this area, and the teacher must feel at ease with the materials or she will not be able to help others use them.

I am enthusiastic about these books. The teacher who takes her training and her course seriously, gives some time to individual study, and adds a liberal dash of enthusiasm and imagination, will have a wonderful time in vacation school. Even more important, so will the children she teaches!

Ruth Morrison  
Executive Director of  
Christian Education  
Diocese of Milwaukee

# Book Notes

Edited by Charles E. Batten

**Children and Religion**, by Dora P. Chaplin. Charles Scribner's Sons, 1961. 238 pages. \$3.95

Since 1948 one of the most helpful books for parents and teachers of the church school has been Dr. Chaplin's book *Children and Religion*. This revised edition does not alter her basic thesis, but it does provide an opportunity for some revision and particularly for bringing the Bibliography up to date. This reviewer hopes that the new edition will help introduce the book to readers who have not known it. The subtitle on the cover is an apt description: "A practical guide for parents and teachers covering every phase of the child's religious development." The author deals with the questions that are constantly brought to a rector or director of Christian education by parents and teachers. Dr. Chaplin's theology is sound, her guidance practical, and her wisdom is that which grows from dedicated experience and wide knowledge as a parent and educator.

**Christian Nurture and the Church**, by Randolph Crump Miller. Charles Scribner's Sons, 1961. 192 pages. \$3.50

This book is the third part of a trilogy presenting a common point of view in Christian education. Professor Miller has already dealt with a relevant theology in *The Clue to Christian Education*, and with the place and use of the Bible in *Biblical Theology and Christian Education* (both Charles Scribner's Sons, \$3.50). Now he discusses the doctrine of the Church and its significance in the educative process. His basic thesis is that "genuine Christian education takes place within a Christian community." The content, process, and method must grow out of the nature of that faith-grace community, and "the quality of the community determines the kind of nurture which results." The author discusses the Church in terms of her nature, ministry, congregation, communication within her membership, fellowship, care of souls, and her

relations with the ecumenical movement and the world at large—all within the general framework of "education to be the Church." This excellent volume is a must for all Christian educators; I cannot imagine anyone interested in Christian education, lay or professional, who can afford to miss it. Many will disagree with Professor Miller at many points. However, because of the depth of the author's insights, the breadth of his knowledge, and the clarity of his writing, no reader will be able to say that he does not understand where the author stands, that he is not stimulating, or that he does not raise the pertinent issues.

**The Life and Teaching of Jesus**, by Edward W. Bauman. The Westminster Press, 1960. 240 pages. \$3.95

**The Message of Jesus**, by B. Harvie Branscomb, revised by Ernest W. Saunders. Abingdon Press, 1960. 184 pages. Paper, \$1.50

**Luke's Portrait of Christ**, by Charles M. Laymon. Abingdon Press, 1960. 162 pages. Paper, \$1.00

**The Church in the Thought of Jesus**, by Joseph B. Clower, Jr. John Knox Press, 1960. 160 pages. \$3.50

The first three of these four books on the life and teaching of Jesus are designed primarily for reading and use by laymen. *The Life and Teaching of Jesus* is based on a successful television series and may be used with profit as a textbook or as devotional reading. *The Message of Jesus* is a revision and expansion of Professor Branscomb's rather standard lay guide to the teaching of Jesus which has been widely used for thirty-five years. It will be most useful in group study and discussion. *Luke's Portrait of Christ* is a fresh examination of some selected aspects of the life of Jesus as set forth by St. Luke, along with a consideration of their relevance for our discipleship. *The Church in the Thought of Jesus* looks carefully at the teaching of Jesus in order to discover how Jesus

really thought of the Church. The result is a stimulating book which will appeal strongly to clergymen and serious-minded laymen alike. The author closes with a stirring description of the Church's mission in our world.

(Henry M. Shires)

**He Died and Rose for Me**, by William F. Beck. Concordia Publishing House, 1961. 32 pages. \$1.15

This pamphlet tells the story of Jesus from the time He left the Upper Room until His ascension. It consists of excerpts from the author's larger harmony and new translation of the four Gospels, entitled *The Christ of the Gospels* (Concordia, \$3.00). The pamphlet is attractively printed in large type, with frequent paragraph headings, and uses language (especially verbs) easily understood. It will be a good addition to a tract rack and for those who like to read on trains and buses. (R.U.S.)

**The Guild of the Christ Child**. Published by the Department of Christian Education, Diocese of Maryland (105 West Monument St., Baltimore 1, Md.), 1961. \$.80 per set

This new material attempts to involve prenursery-age children and their parents in Christian education. The result is a good deal more satisfactory for the parents than the children. The artwork, consisting of birthday cards and four large pictures intended to be framed for the child's room, is not as appealing as the text. The best part of the material is the excellent booklet "How Your Child Becomes a Christian," written by William Sydnor, well-known contributor to FINDINGS. This booklet is intended to be given to the parents at the time of the baby's birth and is a readable account of the child's place in the human family and in the family of the Church. It is not too long to run the risk of being left unread, and is written with directness, humor, and understanding. It contains an excellent short section on Holy Baptism. Some of the brief prayers Mr. Sydnor suggests will give help and encouragement to young parents who would like to teach their children to pray but don't know how. The material comes in a folder designed to be kept in the parish file with other information about each child.

(John C. Harper)

**BACK IN PRINT: An Almanac for Church School Superintendents**, by Frances M. Young. The Seabury Press. 72 pages. \$1.00

# Sight and Sound

by John G. Harrell

## Film Reviews

I have asked Miss Carman Wolff to review the following two films for "Sight and Sound." Miss Wolff was, for seven years, Co-Director of Christian Education with a Brazilian priest in the three missionary districts of Brazil.

### South America

*Bryan Associates, color, 27 min. Available from International Film Foundation (1 East 42nd St., New York 17, N.Y.). Rental, \$10.00.*

### O Brasileiro

*Arthur Mokin for the National Council, color, 28 min. Available from the Audio-Visual Film Library (281 Park Ave. South, New York 10, N.Y.; and West Coast Branch, 2451 Ridge Road, Berkeley 9, Calif.). Rental, \$8.00; purchase, \$210.00.*

These two significant films on South America are both worth the attention of North American Christians who want to understand more clearly the realities of life among our little-known neighbors. There is an integrity and a dramatic quality about both films which mark them as unusual. Both tell their story of people and lands through narration and photography. *South America* attempts to give an over-all picture of the continent, while *O Brasileiro* focuses on one country, Brazil. Parishes would do well to use both films as an introduction to the 1961-1962 missionary education theme, the Christian mission in Latin American countries.

Neither film provides a documentary of the work of the Episcopal Church, although the Brazilian film gives glimpses of some aspects of that work. The real purpose of each, however, is to present as honestly as possible the incredibly difficult situation of peoples in the midst of social revolution. Perhaps North Americans viewing the films can feel a new stake in the great South American dream of the day when poverty, isolation, illiteracy, and political insecurity will be vanquished.

For one who knows only Brazil, admittedly the most progressive of South American countries, *South America* seems too heavily weighted with scenes

of Indians and agriculture. It does not present the great cities of the continent; only Buenos Aires appears and rather fleetingly. Since Rio de Janeiro, São Paulo, Montevideo, and Santiago with their striking architecture are, for now at least, exceptions in the present South American scene, Julien Bryan has probably done well to emphasize the isolated rural areas where the real problems and the bulk of the population are to be encountered. His excellent use of a map against which to identify regions and peoples, the unusual photography and concise descriptions, make the film a good teaching device and a pleasurable experience.

*O Brasileiro* is also notable for its photography. The rhythm and color of the carnival scenes, the quiet beauty of the beaches in Bahia, the grandeur of the southern plains where gauchos ride, all give the viewer a feeling for the magnitude and promise of Brazil. There are scenes very strange to our northern temperament. Especially alien are the views of spiritist religious practices where African animism and corrupted Roman Catholic devotion combine to make a strange religion whose rapid growth in Brazil gives cause for concern.

One might wish that in a film such as *O Brasileiro* it were possible to probe more deeply beneath the surface. When it touches on the Brazilian Episcopal Church, the film seems to lay too much stress on ministering to the physical need of the victims of an underdeveloped society. Admittedly the deeper problems are less easy to present. Perhaps they are hinted at in the words of those who speak for Brazil: a bishop, a businessman, a singer, and an architect. In any case, discerning Christian groups can use this film as a starting point for their own examination of the meaning of Christ for culture.

Seeing these two films will disabuse North Americans of any comfortable idea that the Christian mission in South America is easy or that North American patterns of institutional church life are adequate for the situation. The impact of the films makes

clear the need for a new and uniquely Latin response. The demand is for a Church which prepares its people for a truly revolutionary apostolate in the midst of situations of rapid social change.

### The Great Challenge

*Cathedral Films for Broadman Films, color, 28 min. Available from the Audio-Visual Film Library (New York only). Rental, \$12.00.*

This Southern Baptist film is intended for church school teacher recruitment as well as an exploration "in depth" of Christian education. It might possibly succeed in its first purpose, even in Episcopal parishes. But in its second purpose it fails truly to grasp the meaning of religious issues as they emerge in our lives. The unreality of the producer's point of view is neatly demonstrated in a parallelism between the father's boyhood and that of his son. Whereas the father had never been sure of his parents' love for him, the camera conveniently drops in on this bit of dialogue: "I love you, Dad," says the sweet child. "I love you, too," replies the father. And so to bed.

It is this sort of dramatic contrivance plus sentimentality which underlies (and makes tolerable, I suppose) the harsh moralism which is mistaken in this film for Christian education. As presented in this film, education means reading sentences from the Bible and applying them to one's behavior. It means that when one has broken the code and feels separated from parents and probably the code-Giver, there is no better time to tighten the screws all the more, even to the extent of using prayer as the final nail.

What film critics must say again and again to the producers of religious films is that the neat formulas for quickie productions are in essence opposed to the reality of the Gospel. Driving home an obvious moral is quite likely anti-Christian. What we need in Christian education are films of great originality, which convey true understanding of the human predicament, faithfulness to the imperfections of our meetings with religious issues, and, above all, a loving respect for persons.

I plan to use *The Great Challenge*. (I hope you will, too.) It is so Christian on the surface and so basically anti-Christian in its assumptions that it provides an ideal instrument for helping to reveal our misunderstandings of what we are about in Christian education. For this reason it is available from the Audio-Visual Library.

## The New American Poets and the Gospel

One of the most interesting literary developments in many years has been the rise of the New American poets. These poets have received no formal recognition in academic literary circles or by the literary taste-makers, yet I believe that they express implicitly and explicitly the torques and tensions of our times.

Of the published works of these poets that I read, two paperback collections seem to me to be representative of the entire literary movement: *The New American Poetry: 1945-1960*, edited by Donald M. Allen (Evergreen Books, \$2.95); and *The Beat Scene*, edited by Elias Wilentz (Corinth Books, \$1.95). I recommend them as background for the records discussed below.

*The Beat Scene* contains Seymour Krimm's explosive essay, "Making It." I regard this as one of the most important documents of many years because in it Krimm exposes a number of the superficial goals and gods which accurately characterize the religion of many people inside and outside the Church.

Many of these new poets are dealing earnestly with the ills of our society. The Church would do well to probe as deeply as they do into the issues of our times and speak to them in as bold and meaningful a way. The Church's involvement is imperative, because this contemporary literature tends, at its best, to do no more than reveal the inadequacy of secularism. It does not—and cannot—heal our spiritual sickness.

How can the Church heed what these poets are saying? It is very difficult; most of their recordings would embarrass us. Allan Ginsberg's "Howl" is gross enough in print, but to hear him reading the poem aloud to the twitterings of his elite entourage is almost too much an affront. These are not recordings which one would risk loaning on a general basis. That such major voices are not easily given audience within the Church is cause for concern and for inquiry. Here is a challenge.

The recordings, or even bands within a single recording, are not of equal merit. Here is a quick appraisal of the more important ones. (All are single, 33 1/3 rpm, monaural recordings.)

### Poems

By Laurence Ferlinghetti. Fantasy Records 7004, \$4.98.

Ferlinghetti is both a leading publisher of the beat poets and a major voice within their ranks. With Kenneth Patchen (see below) he strikes me as one of the most responsible and constructive of these poets of protest.

### Kenneth Patchen Reads with Jazz in Canada

Folkways Records FL 9718, \$5.95.

Here is a different Patchen than we heard in *Selected Poems* (FINDINGS, February, 1961). This time the pace-setter of poetry-to-jazz is joined by a group of young jazz artists. Quite logically, Patchen changes his style to suit the occasion; the result is a distortion of speech patterns reminiscent of Edith Sitwell's "Facade."

### Kenneth Patchen Reads His Poetry with the Chamber Jazz Sextet

Cadence CLP-3004, \$3.98.

Patchen, in a far more musically sophisticated recording, is often drowned out by the sheer volume of the sextet. It is helpful, even necessary, to follow the recording with the published edition of *The Selected Poems of Kenneth Patchen* (New Directions, \$2.00).

### Poetry for the Beat Generation

By Jack Kerouac and Steve Allen. Hanover Records HML 5000, \$4.98.

### Blues and Haikus

By Jack Kerouac. Hanover Records HM 5006, \$4.98.

Kerouac, despite earlier academic criticism, emerges in the November, 1960, *New York Times Book Review* as a major literary figure. The novelist's ventures into poetry carry the heavy footsteps one would expect of a prose writer. There are two Kerouacs, however, in these recordings—in the first, despite the sophisticated backing of Steve Allen, a rough stone; in the second, with the jazz-manship of Al Cohn and Zoot Sims, a more polished gem.

### San Francisco Poets

Readings by Brother Antoninus, Miles, McClure, Spicer, Broughton, Duncan, Ferlinghetti, Rexroth, Whalen, Ginsberg. Hanover Records M 5001, \$3.98.

These Bay poets emerge as a group somewhat parallel to the English Lake poets in that they have a recognizable commonality despite their highly individualized personalities. No single poem in this volume stands out as "great" although Ferlinghetti's "Dog" is a masterpiece of satire.

## Book Review

### Creativity and Its Cultivation

Harold H. Anderson, editor, Alden B. Dow, Henry Eyring, Ernest Hilgard, Erich Fromm, J. P. Guilford, Harold L. Lasswell, Abraham H. Maslow, Rollo May, Margaret Mead, Henry A. Murray, Carl Rogers, Edmund W. Sinnott, George D. Stoddard. Harper & Brothers, 1959. 293 pages. \$5.00

A convenient way for a publisher to acquire a satisfactory and safe manuscript is to round up a stable of well-

known authors and pay them to contribute a chapter apiece on a given topic of current concern.

This is not such a book, although it may look like it. Or at any rate, it is far more important than what usually emerges from such sponsorship. Actually, it is the printed distillation of the Interdisciplinary Symposia on Creativity, sponsored by Michigan State University and held in 1957 and 1958.

The topic, which genuinely requires an interdisciplinary approach, since no one knows much about it, is the spectacular occurrence in human beings of the ability to create. Other forms of life may be original or unique, but man alone is the image of the Creator and may create. How does this activity occur? What is its significance for a man and for man? How may the educator or the parent foster the environment which encourages creativity? Or, why should it be fostered? These are some of the questions the contributors to the symposia ask and often attempt to answer.

Dorothy Sayers, in perhaps her greatest book, *The Mind of the Maker*, develops much the same theme, often with keener insight into her own experience of creativity, and certainly with more of a theological orientation. The symposia, however, contribute similar data gathered around the concepts and expressed in the language of a variety of points of view unfamiliar to Sayers.

Each contribution in this compendium requires a fresh stance, the making of a new acquaintance. Although dominated by psychologists, it includes an architect, an educator, an anthropologist, and representatives of other disciplines. The result is an engagement with the reader at many fringes of his knowledge—a constant stretching of his mind—by an extraordinary group of individuals who have proved themselves to be creative persons.

Carl Rogers, perhaps, gives the most directly applicable offering for teachers. Erich Fromm, as often, seems to talk suspiciously like a theologian. Margaret Mead strikes her usual no-nonsense-about-it, down-to-earthness, which is as refreshing as it is balancing to the symposia.

Much of the book is rough going for the general reader. Scientist Henry Eyring, for instance, try as he may to be clearly understood, necessarily challenges the reader with his particular and probably foreign frame of reference. But so much to the good! It is a rich book of ideas which should stimulate creative thinking in those willing to make the effort.

# ITEMS

Appointment of Youth Associates • New Plan for the

Birthday Thank Offering • Religious Drama Workshop

As of September 30, 1961, the Birthday Thank Offering will be discontinued as a nationally sponsored project and will be administered instead by diocesan or parish departments of Christian education. Some dioceses have already developed successful projects of their own to meet needs either near at hand or far away.

The national Department of Christian Education will continue to help parishes interpret birthdays as opportunities for thanksgiving, commemoration, and dedication. From time to time FINDINGS will try to run reports on local or diocesan projects.

THE PRESIDING BISHOP has appointed Archie Hardy and Philip Pavlik to be Youth Associates for one year under the supervision of the Executive Secretary of the Youth Division.

After July 1, 1961, the Youth Associates will be available for field services to provincial and diocesan organizations of Episcopal Young Churchmen, and as consultants to adult advisers, youth councils, and youth divisions. They may also serve for limited periods of time in the youth work of selected parishes.

Archie Hardy is a graduate of the University of South Carolina. A native of Columbia, S.C., he is now completing two years of graduate study in the University of North Carolina.

Philip Pavlik attended high school in Binghamton, N.Y., and is finishing his junior year at Harvard this spring. He will take a year's leave of absence to serve as Youth Associate before returning to Harvard for his senior year.

While in high school, both young men were leaders in church youth work. They have held offices in local and regional youth organizations and have been leaders in national gatherings of Episcopal Young Churchmen. In the summer of 1960, they were delegates to the European Ecumenical Youth Assembly at Lausanne, Switzerland.



Archie Hardy

"The Relation of Religion to Public Education," prepared by the Committee of Religion and Public Education of the National Council of the Churches of Christ, is available for study purposes. This paper was issued by the N.C.C.C. as a "study document"; it is not an official statement of the Council. The document raises many questions concerning religion and the public schools about which Christian citizens need to formulate their positions. (The questions have implications for nonpublic



Philip Pavlik

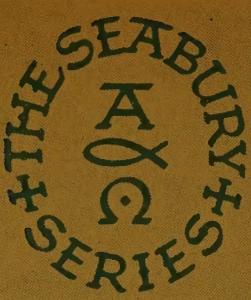
schools as well.) Widespread study of this document by local parishes is strongly encouraged. As many copies as are desired for this purpose may be secured without charge by making your request known to FINDINGS, 28 Havemeyer Place, Greenwich, Conn.

THE THIRTEENTH ANNUAL Religious Drama Workshop sponsored by the Division of Christian Education of the National Council of Churches will be held July 22-29 at Lake Forest College, Lake Forest, Ill. The workshop is designed for adults (eighteen years and older) who are working in parishes or on college campuses and have responsibility for training leaders for religious drama.

Work groups will give attention to beginning and advanced acting, beginning and advanced directing, creative movement for children, creative movement for youth and adults, informal drama, creative drama with children, production, and a seminar for leaders. Total cost of the workshop is \$75.00, including registration, room, and board. For further information write the Rev. J. Blaine Fister, 475 Riverside Drive, New York 27, N.Y.

CAPTAIN ROBERT C. JONES, National Director of the Church Army, has asked the Church press to assist in recruiting lay men and women for full-time evangelistic work in parishes and missions and other Church institutions. Candidates may be single or married, and from twenty-five to forty-five years of age. A training course offered at Parishfield, Mich., includes courses in Bible, theology, Prayer Book and liturgics, Christian ethics, Church history, preaching, and administration. Upon satisfactory completion of training, officers are commissioned by the Presiding Bishop. Address inquiries to the Candidates Secretary, Church Army, 662 Sixth Ave., New York 10, N.Y.

THE International Journal of Religious Education is publishing a special issue, "Families in Church and Home." Copies can be ordered from the International Journal of Religious Education, Box 303, New York 27, N.Y. (1-5 copies, 75 cents each; 6-19 copies, 50 cents each; 20-99 copies, 35 cents each).



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